Vol. IV. Numb. 14.

The Athenian Mercury.

Saturday, *May* 19. 1695.

Quest. 1. *IT was my fate sometime since to be courted by a young Gentleman, who so often vow'd Love and Constancy that he prevail'd with me not only to believe him, but to love him too, but knowing our Love wou'd disoblige our Friends, for which reason we defer'd our marriage, we yet for* security, *made mutual* Vows *of Constancy to one another, as well as promises of marriage as strict as* mortals *cou'd make, & Heaven cou'd hear: However, the spark soon after grew* jealous *of me, and was confirm'd in it by his* Rival, *who* boasted favours *he had never receiv'd; not wou'd he believe me professing the* Contrary, *tho I gave him all the* assurances *of my* Fidelity *and* affection *that* virtue *wou'd permit, but resolved to* discharge *me from my* vow *and never see me more; on which I also* discharg'd *him of* his, *and so we parted. But soon after he* courted *me again as* passionately *as ever. I desire your Judgments whether 'twas in our powers to* void *so solemn a* vow, *and whether I may without* perjury *marry any other during his* Life, *having since solemnly* vow'd *never to* marry *him.*

Answ. You both did ill to promise at first against the *consent* of your *friends*, especially of your *Parents*, as we have often declar'd our Judgments. However, when 'twas done, you cou'd not, we think *lawfully* undo it, we mean, *lawfully* on both sides, tho after he had unjustly *unravell'd* his part, you cou'd not be under any further *obligation*, and were at liberty to marry any other. 'Tis true you might have forgiven him and receiv'd him again to favour, had you seen any Reason, had you not especially excepted him out of the *Act* of *Grace*, but now you can't entertain him again without *breach* of your *second vow.*

Quest. 2. *I's my fortune at present to be* courted by two valuable persons. *He who first made his* addresses *was so* languishing *and* passionate, *that I cou'd not chuse but* pity *him, and gave him large* hopes *of* success. *But the* second *has insensibly stolen my* Heart *from the* former, *nor can I hope, or think of any* bliss *but what comes from him, while the* first *is not only grown* indifferent *to me, but even so* disagreeable *that I can't so much as endure him in my* sight. *In this case, between* Love *and* Honour, *I know not what to do, but only to follow your advice, which I earnestly desire.*

Answ. Three at once are two too many; for no fewer *humble servants* has this Lady, we doubt, *dying* at her *Feet*; the query being the same hand with the former. Tho the hindermost, it seems is like to catch her, and we know no occasion why he shou'd not; if she has not given the other such encouragement as she can't in *Justice*, or *Honour* forsake him, which if she has, there's no way that we know of, but to discard the last, and never see him more; and by often conversing with the former, her *pity* will, 'tis likely, *melt* into a *kinder passion*, which is not far *distant* from it, especially if she her self has a good mind to it, and has no other *Lover.*

Quest. 3. *I remember my self to have read some where, or other, that the Jews had a sort of a* Scarecrow *a top of their Temple, to fright away the* Birds *from sitting there; this seems to me but an* untoward ornament *for a* sacred edifice. *Prayes have your opinion of it, whether there were any such thing, or no?*

Answ. The Rabbys Fancies are like themselves in this matter, one of 'em tells us, "That because of the *Holiness* of the *first Temple* and the Shechina, or divine Glory dwelling therein, Birds flew not on it at all. But for the *second Temple*, because they fear'd the *Holiness* of it wou'd not be as the Holiness of the *First*, and left Birds shou'd fly over it, and (forsooth) leave some defilement upon it, therefore they set up an Image, to cause Birds to keep off the Roof of the Temple, and they call'd it, "the *Scarecrow*; and this *Image*, or *picture* was such a one as they use to set up to preserve Corn. A fine *Rabinical business*, wherein, we suppose, they are just as near the Truth as in twenty other stories concerning the Temple. But *Maimonides*, who had more sence and Learning then a hundred of 'em together, gives us such an account of this matter as seems to set it in a *true Light*, and describes this terrible scarecrow to be nothing but, "A sharp *pike of Iron*, a *Cubit high*, on the Top of the Battlements, going all round 'em, on purpose to keep birds from Lighting upon it; others again conclude that there was no such thing as either, only that the *Battlements* themselves were four Cubits high, as *Lightfoot* tells us, tho herein, they were without doubt mistaken, for the account of *Maimonides* agrees exactly with that of *Josephus*, who being a *Priest* in *Herods* Temple must needs be better acquainted with it then the *doteing Rabbies* who never saw it; and yet one wou'd think these *spires* shou'd have been rather for ornament then the use to which *Josephus* allots them, for unless they were plac'd so *thick* that a bird cou'd not *pearch* on the *Battlements* between 'em, they wou'd not answer their end, which none that we ever saw, affirms of 'em, and if they shou'd, they were confuted by Scripture, which says that our Saviour was set on a *Pinacle* of the *Temple*. We deny not but some Commentators have been of opinion that he was plac'd on one of these sharp *spires* by the *enemy*, whom *Mr. Milton* seems to follow, when he introduces him at once accosting and upbraiding him in this manner; "There stand, if *stand*, thou *canst*, thy *skill* 'twill ask &c. Tho the best is, *Poets* are not oblig'd to be the *best Commentators*, and both he and those whom he follows must of necessity be here mistaken, for otherwise, our Lord had wrought a miracle for his own preservation, which the Tempter all along desir'd, and this miracle had not consisted in his casting himself down from the Temple, to which he advis'd him; but in standing upon it, which he already did.

But who can forbear smileing at the Decency of these Talmudical Gentlemen, who are so afraid of any pollution on the very outside of their Temple that they set up *scarecrows* there to prevent it, and to much purpose doubtless, unless they cou'd have made 'em so dreadful as to hinder 'em even from *flying over* it; which if they had, what had they been the better, when we know from a great deal better *authority*, that even in *Solomons Temple*, which they wou'd have us believe they durst not approach on the *outside*, there were more then one sort of birds did build their nests, and that so nigh the very *Altar*, that the *Psalmist* envies 'em (as what good man wou'd not?) for their *happy Residence.*

Quest. 4. *I always thought that was a strange story which we meet with in the* 1 Kings 22. 19, &c. ["I "saw the Lord sitting on his Throne, and all the Host "of Heaven standing by him on his Right Hand and "on his Left. And the Lord said, who shall perswade "*Ahab* that he may go up and fall at *Ramoth Gilead*? "&c. And there came forth a *Spirit* and stood before "the Lord, and said, I will perswade him and the "Lord said unto him, wherewith? and he said, I will "go forth and I will be a Lying Spirit in the mouth "of

" of all his prophets, and he ſaid thou ſhalt perſwade " him, and prevail alſo, go forth and do ſo.] Now I " confeſs I can't ſee how this can conſiſt with the " Truth, or Goodneſs of God; to lead men by a Lye " into Deſtruction, and to ſend the Devil on purpoſe " to tell that Lye for that very reaſon. Pray your " opinion of this matter!

Anſw. In the firſt place we are to make a wide difference between the *prophetical* and *Hiſtorical writers* of the *Bible*; what's written *Hiſtorically* muſt not be ſuppos'd to admit of ſuch a *latitude*, or ſuch a manner of *expreſſion* as we find in the *prophetical*, which have a quite different *ſcheme* of *ſpeech* generally more *figurative*, and conſequently more *rais'd* and ſublime then the other; in order to make the ſtronger and more laſting impreſſion on the minds of men, and this aſſertion is evident to any who is but in the leaſt tollerable meaſure vers'd in the *ſacred writings*. Let us again conſider the *manner* of *expreſſion* among the *Jews* and *Eaſtern* Nations, nothing being more common in the *Scriptures* then to aſcribe that to *God* as the *efficient cauſe*, which he does only permit, for the puniſhment, or tryal of any perſon: As, " Is there evil in the City "& the *Lord* hath not done it? that is, permitted it, if evil of ſin, and indeed he ſeems to do no more, in moſt other *Evils*, even where they are puniſhments. This being granted, and one thing more, that 'tis evident, many things may be repreſented in Viſion, in ſomewhat a different manner from that wherein they are *really perform'd*, nay ſometimes where they are not at all *effected*, as that of St. *Peters* ſheet let down from *Heaven*, *Jacobs* Ladder, and ſeveral others. Theſe poſtulata being firſt eſtabliſh'd, we think there will be no great difficulty in clearing this Text and others of the ſame nature, nor yet any danger of making that a *parable* which is a *Hiſtory*.

For to apply this, it's plain that *Micaia's Speech* here is a *prophecy* of *Ahabs deſtruction*, and ſeems to be *ſomthing paraboliically* expreſt, as that of *Nathan* to *David*, tho we are apt to believe there was more in this then the former inſtance; the Lord ſent *Nathan* to *David* and *Nathan* ſaid unto *David*, " thus ſaith the Lord God of *Iſrael*. He ſeems to have been ſent by ſome *inward Command*, or inſpiration only; whereas in the caſe of *Micaia*, here was an outward *repreſentation*, or *viſion*: " I ſaw the Lord (ſays he poſitively) ſitting on his Throne, &c. as he was afterwards ſeen by *Iſaia*, *Ezekiel*, and others. Now for the ſeeming *harſhneſs* of ſome expreſſions that follow, ſome allowance, we think, may be made from the prophetical, myſtical, and viſionary *ſcheme* of things and Notions which is *here uſed*, and as to what remains, 'twill, if we miſtake not, be ſufficiently clear'd from our ſecond conſideration. How is Gods *Truth*, or *Goodneſs* injur'd, by *permitting* a *wicked Spirit* to deceive an Idolatrous King, who had ſold himſelf to work wickedneſs; And tempt him to his own deſtruction, any more then in *permitting* the ſame Spirit to *work* at this time, in the *Hearts* and *Tongues* of *Blaſphemers*, *Atheiſts* and *Unbelievers*, tho they themſelves are unſenſible of it? Let 'em not miſtake, God is certainly juſt as well as good, nay, he cou'd not be the former, if he were not the latter; and ſo they'll find, as *Ahab* and *Zedekiah* did, without Repentance. Nor yet will they then have any reaſon to blame his goodneſs then *Ahab* here, who had ſuch fair warning given him, and had he taken it, might, as well as the Ninevites, have avoided this *threaten'd deſtruction*.

Advertiſements.

☞ This Week was Publiſhed —— A Sermon upon the Death of the Queen of *England* Preach'd at the Walloon Church at the *Hague*, *Feb.6.* 1695. Upon theſe Words, *Acts*, 9. *v.* 36, 37. *There was at* Joppa *a certain Diſciple whoſe name was* Tabitha, *which ſignifies* Dorcas, *who was full of Good Works and the Alms-deeds which ſhe did. It happned in thoſe days that ſhe fell ſick and dy'd.* By *Iſaac Claude* Miniſter of the *Walloon Church.* Done into *Engliſh* from the *Second Edition* Printed in *French.*

☞ PROPOSALS for Printing by *Subſcription* — *An Hiſtory of all the Remarkable Providences which have happened in this preſent Age, as alſo of what is curious in the works of Nature and Art, with parallel inſtances from former Ages* —— By *William. TURNER*, M. A. and Vicar of *Walberton* in *Suſſex.* PROPOSALS and SPECIMENS giving a full account of this Work, may be had of the Undertaker, *John Dunton*, at the *Raven* in *Jewen ſtreet*, as alſo of *Edm. Richardſon*, near the *Poultrey* Church, and of moſt Bookſellers in *London*, and the *Country.*

*** There will be publiſht in few days--**An Eſſay upon the Works of Creation and Providence:** Being an Introductory Diſcourſe to the [*Hiſtory of Remarkable Providences*] now preparing for the Preſs. To which is added a further Specimen of the ſaid VVork. As alſo an *Eſſay upon the Beauty of Holineſs.* By *William Turner*, M. A. and Vicar of *Walberton* in *Suſſex.*

*** There is preparing for the Preſs, —**The Funeral Orations** made in *Holland*, upon the Death of the Queen of *Great Britain*, by *Frederick Spanheim*, Firſt Profeſſor of Theology; Dr. *James Perizonius*; Profeſſor of Hiſtory, Eloquence and the *Greek* Language; The Learned *Grevius* at *Utrecht*, and Mr. *Ortwinius*, &c. —— 'Tis deſigned theſe *Foreign Orations* ſhall be publiſht all together in *One Volume*, which will delay there publication ſomething the longer.

*** The *Two Sermons* preached by Mr. *Boyſe* and Mr. *Wells*, upon the ſad Occaſion of the Queens Death, will ſpeedily be publiſht, with a *Prefatory Epiſtle*, written by Dr. *Cummyn*, giving ſome *ſpecial Reaſons* for their publication.

*** All five printed for *John Dunton*, at the *Raven* in *Jewen-ſtreet.* And may alſo be had of *Edm. Richardſon*, near the *Poultrey-Church.*

At the *gilded Acorn*, in St. *Paul's* Church-yard near S. *Auſtins* Church, turning down the *Old Change* next *Watling-ſtreet*; where all ſorts of Papers and Pamphlets, are digeſted in their proper order and method, conſiſting of *Divinity* in all its branches, and all manner of *Eccleſiaſtical matters*, *Acts of Parliament* in moſt years, and almoſt all other Parliamentary Proceedings and Conſtitutions; *Gazets*, and *News of all ſorts*, *ſtate Affairs*, very curious and ſelect Tracts, *Government*, Hiſtory, *Miſcellany*, *Letters*, *Lives*, *Characters*, *Caſes*, *Articles of War and Peace*, *Commerce*, *Liſts*, *Catalogues*, *London Affairs* Common and Civil, *Law*, *Printing*, *Proph eſies*, *Sea Affairs*, *Trials*, *Plots*, *Voyages*, *Travels*, *Witchcraft*, *War*, *Dueling*, *Gaming*, *Trade*, *Improvements*, Husbandry, *Philoſophical Tranſactions*, *Phyſick*, *Poems*, *Plays*, &c. are to be ſold at reaſonable Rates, to any Perſon, who may have the liberty of picking what they pleaſe more or leſs; at the above-ſaid *Acorn* next the *Old-Change.* Catalogues, Price 1 *s.* may be now had at Mr. *Gillyflowers* in *Weſtminſter-Hall*, Mr. *Brown* near *Temple-bar*, Mr. *Bateman* by *Holborn-Bars*, Mr. *Hindmarſh* over againſt the *Royal-Exchange Cornhil*, and at the place of ſale, the Shop being now open.

A

A PROPOSAL *for a New Adventure, wherein none can be Unfortunate, greater Allowance being made to the Blanks, than was in the* Million Adventure, *with the ſame Security, and Managed by the ſame Commiſſioners.*

FOur Thouſand Lots will be delivered out at 14 *l.* per Lot, which amounts to 56000 *l.* to be laid out in Purchaſing 8000 Blank Tickets of the Million Adventure, which will raiſe a Fund of 8000 *l. per Annum*, for the paying of the ſeveral Prizes, Principal and Intereſt, in the Table hereafter mentioned.

The Prizes are theſe:

Prize.	*l*	*l.*
1 Ticket of	1000	1000
1	500	500
1	40	400
1	300	300
6	200	1200
10	100	1000
180	50	9000
200	33	6600
400 Prizes.		20000 with Intereſt at 6 *l. per Cent.*
3600 Blanks.		
4000 The odds 9 to 1.		

Theſe Prizes are payable in different Years, *but are all to have* Intereſt *allowed to them*, at the rate of ſix *per Cent. per Annum*, from *Michaelmas* 1695, to the Year the Lot is payable in.

As for Example.

The Firſt Prize is 1000*l.* payable in the Year 1710. So that whoever Draws that Prize, will have paid him 60*l. per Annum* for 14 Years, and 1000*l.* the 15*th.* Year, which is *Michaelmas*, 1710.

The Second Prize is of 500*l.* payable in the Year 1709. he who Draws that Prize will receive 30*l. per Annum* for 13 Years, and 500*l.* at *Michaelmas* 1709. which is the 14*th.*

And ſo in their order all the Prizes Receive Intereſt at 6*l. per Cent. per Annum*, till the Year they are paid.

The Blanks, which are 3600, Receive 7 *per Cent.* Intereſt, and their Principal again, and one Drawing ſhall Determine in what Year both Blanks and Pizes ſhall be paid.

As for Example,

Suppoſe a Blank Ticket is payable the 12*th.* Year, *Michaelmas* 1707, the Owner of that Ticket ſhall Receive 1*l. per Annum* for 11 Years, and 15*l.* the 12*th.* Year, which is 7*l. per Cent. per Annum*, till the time of Payment, and his Principal again. So that this Adventure gives 1 *per Cent.* more Advantage to the Blanks than the Million Adventure.

The

The Goldſmiths hereafter named, who are Appointed Receivers of the Money, or Tickets, are to be Truſtees and Keepers of the ſame for the uſe of the Adventurers, till the Lottery ſhall be Drawn, and then joyntly with the Managers ſhall deliver out the Pay Tickets to the ſeveral Proprietors, according to their Lots.

The Goldſmiths to give a Receipt to the Adventurers after this manner:

I *Promiſe to Return the Bearer hereof Fourteen Pounds, or Two Blank Tickets of the* Million Adventure, *if this Lottery be not Drawn by the Twentieth Day of* June *next.*

The Names of the Receivers.

Sir *Stephen Evans*, Mr. *Whitefield Hayter*, Sir *John Sweetapple*, Mr. *Ben. Hoskins*, Mr. *Thomas Williams*, Mr. *Smith* and Mr. *Spinks* in *Lombard-ſtreet*, Mr. *Edward Mompeſſon* in *Birchin-lane*, Mr. *James Hallet*, and Mr. *Edward Harriſon* in *Cheapſide*, Mr. *Robert Fowles* in *Fleet-ſtreet*, Mr. *George Hallet*, and Mr. *Joſeph Fells* in the *Strand*, Goldſmiths.

Within Twenty days after the Lottery is Drawn, each Adventurer ſhall Receive as many Twenty Shilling Tickets of the *Million Adventure*, Payable at the Exchequer, as ſhall amount to the Value of their reſpective Lots, and the Yearly Intereſt of them.

As for Example:

Suppoſe the Lot Drawn be that of 1000*l.* payable in the Year 1710, the Owner ſhall Receive 60 Twenty Shilling Tickets of the *Million Adventure*, Payable 1696. 60 *Ditto*, Payable 1697. And ſo on for every Year; and One Thouſand *Ditto* Tickets Payable in the Year 1710. and the like of the reſt. So all their Tickets, both for Principal and Intereſt, will be put into their hands immediately, and the Money to be received at the Exchequer as it grows due.

The whole Money being to be veſted in Tickets of the *Million Adventure*, all Perſons who bring in two Tickets of the *Million Adventure*, ſhall be accepted at 15 *l.* the one Pound ſhall be repaid them by a Ticket of the *Million Adventure*, payable *Michaelmas* 1695. So that by this Method every Ticket is as Valuable as 7*l.* 10 *s.*

Any Perſon who has put in Tickets into the Propoſals made by Mr. *Neale* and Mr. *Thomas* for Exchanging Tickets, ſhall have two of their Receipts accepted for the ſaid 14*l.* what Year ſoever they are, or ſhall be Drawn for; and if they are, or ſhall be Drawn for ſuch Years as makes them more valuable, they ſhall be accepted for more Money in proportion, for which Inſtructions ſhall be left with the Goldſmiths Receivers.

If the whole be not filled by the 20*th.* of *June* next, the Adventure ſhall be exactly proportioned, and it ſhall be Drawn the ſame manner as that of the *Million Adventure*; of the Method, Time, and Place, Publick Notice ſhall be given, at leaſt Sixteen Days before the Drawing.

The Names of the Managers.

Sir *John Morden*, Baronet; Sir *Peter Paravicin*, Sir *Charles Cotterel*, Knights; *Chriſtopher Montague*, *Peter Hume*, *Richard Trevor*, *John Iſham*, *Nic. Fenn*, *John Thrale*, *Alvaro De Costa*, Eſquires.

April 22 1695.

Advertiſement.

The Works of the Right Honourable *Henry* late Lord *Delamer*, and Earl of *Warrington*, containing his Lordſhip's Advice to his Children, with about 32 Original Manuſcripts, written with his Lordſhip's own hand. Price bound 5 *s.*

The *Figurine* Liturgy, publiſhed with the approbation of Six Reverend Biſhops.

Dr. *Burthogg*'s Eſſay upon Reaſon, and the Nature of ſpirits, dedicated to Mr. *Lock*. Price 2 *s.* 6 *d.*

LONDON, Printed for John Dunton at the Raven in Jewen-Street, 1695.